

building. Several blocks farther up stands Andrews Carnegie's new residence in the middle of a good sized lawn having the finishing touches put on. Around it also is a large iron fence. The house is a solid brick structure built in the large solid style characteristic of the man, and adorned only in a modest way. Of course the stone trimmings are all nicely carved, but compared with many it is very plain.

These are but a few of the hundreds which stand along this street and look over into Central Park. I often wonder as I walk along past them and look at the wealth represented there, how many of their owners are taking as much care to have a mansion in the heavens, to lay up treasures there. Doubtless some of them are doing so, but it still remains as true as when Jesus said it, "It is easier for a camel to go thru the eye of a needle than for a rich man to enter the kingdom of heaven."

How wise was the wise man when he prayed, "Give me neither riches nor poverty!"

OUR TRIP TO ASHLAND

It had been eight years since we were at Ashland the last time. It is putting it very mildly when I say that it was a great joy to me to see the school enjoying such great prosperity.

The association with brethren from whom we have been isolated for almost a year made it seem like getting home in some sense.

On behalf of Ashland College I wish to say, Brethren, the school merits your patronage. You think it cost a good deal to send your children so far, but what is twenty dollars compared with the benefits to them of getting an education in a Christian college, yes, in a college where their faith as Brethren will be strengthened? There are a fine lot of students there. It was a pleasure to meet so many young men who promise so much for the future of the church.

Going to Ashland it was our privilege to pass thru a section of country new to us. Central New York with its beautiful Mohawk valley looks the most like Black Hawk county, Iowa, or like the country around Lanark and Milledgeville, Illinois, of any I have seen since I left the west. Southwestern New York with its lakes and Indian names was altogether different. We passed by Lake Chautauqua, but had no time to stop. Thru Western New York and Eastern Ohio the waste of splendid timber which man's short sightedness is responsible for, was plainly visible. Acres of fine timber was lying on the ground rotting. The day will come when our beautiful forests will be only a memory. The best logs have been sawed up into lumber and the rest is rotting, while the owners are waiting for the time to come when it will be gone so they can farm it. But poorer farm land it would be hard to find. I have often heard it told that there were places in Pennsylvania where you had to carry a bag of dirt to cover the corn

you plant. Well, Pennsylvania is not alone in that enviable position. But the best crop some of this land raises, from the looks of the stone fences and stone piles is a crop of stones. It seems that that crop never fails.

I could not help thinking of the Indians who not so long ago inhabited this section of the country and whose only remains now are the names which still cling to the towns, rivers and lakes of Western New York and adjoining states. When one remembers that these Indians were in a state of society at least equal to, if not superior to, that of our Saxon and German ancestors eight hundred years after Christ, we can realize something of the debt of gratitude we owe to the Christian religion. The probability is that had the white invasion been stayed two hundred years and had the Christian religion been permitted to reach them instead of the white man's bullet that an Indian civilization and race would have made history in the future. What has the future for us? We shall survive only, if we have a civilization superior to that of any other nation. And that we can have only on condition that as a nation we more and more walk in the light of that Christ who has made of savages the great Anglo-Saxon race.

TWO CHURCH FATHERS OF NORTH AFRICA

F. B. YODER

Africa has been named the dark continent and is chiefly thought of as being a land of jingles and wild beasts, a land where people live in ignorance and superstition and where the enlightening and uplifting power of the gospel has not come.

Yet, strange as it may be it was within Africa's boundaries that were born some of the greatest minds of ecclesiastical thought this world has yet seen.

Here were born such men as Cyprian, Tertullian, Athenasius, Origen and others who not only by the force of their lives held the sway of power in the church of their day but by their writings have been shedding their influence all along down thru the centuries from which they have come.

By their efforts the power of the papacy has been confined to the walls of the church and the state has been maintained as a separate institution.

While the church in the east was worshipping relics, saints and martyrs the church in the west clung tenaciously to the pure forms of worship as they believed them to have been established by Christ.

Of the North African church father's Cyprian perhaps is the greatest. Born in Carthage about 200 A. D. he became so great that Pontius the Deacon in writing of him says that all that can be said or done by any human being must needs be far too little to commemorate his blessed life.

His pattern was lofty and incomparable, a devout priest and not unknown to even the heathen world.

His spiritual birth occurred in about middle life for him and from its very beginning he exhibited such faith that but few men possess when they have completed their course.

Pontius again says that no one reaps immediately upon his own sowing, no one presses out the vintage harvest from the trenches just formed, no one ever yet sought for ripened fruit from newly planted slips. In him all incredible things occurred. In him the threshing preceded the sowing the vintage the shoot and the fruit the root.

He furnishes the first and perhaps the only illustration where greater progress is made by faith than by time. It is said of him that with premature swiftness he almost began to be perfect before he had learned the way to be perfect.

His mind was in all things dedicated unto God, and while yet young in the faith he believed that the heart might become what it ought to become, that the mind could attain unto the full capacity of truth if the lust of the flesh was trod under foot with a vigor of holiness. Every where in his writing is reflected a spirit of true benignity and moral purity.

Soon after conversion he was ordained and assumed the office of episcopate.

As one is made more worthy by dispensing with what he deserves so Cyprian bestowed on others all that the Lord had given him. He kept nothing for himself, but used all as a faithful steward for God. His doors were always open to every one, and wherever possible he emulated the spirit of Christ in helping the needy.

In religious affairs his maxim was "Ecclesia in Episcopo" and it has been said of him that if American Romanism was to comprehend this great Carthaginian father and speak in his tones to the bishop at Rome a glorious reformation of the Catholic religion would be the result today.

He was bitterly opposed to a supreme pontiff and his influence in the west had to be destroyed by decretalism before the Latin churches could establish their principle "Ecclesia in Papa."

Instead of being the founder of ecclesiastical despotism he is the expounder of canons and constitutions in the order of discipline, yet with great liberty.

□ No one can understand the history of Latin Christianity without understanding Cyprian and comprehending the entirely hostile and uncatholic system of the decretals.

He fully realized the responsibility of his office, and strenuously held to those principles universally recognized by the great councils which principles the popes and their adherents have ever labored to destroy. It is false to say that the medical system derives any support from Cyprian's theory of the Episcopate or of his theory of Church government and organization.

His scheme was one of universal parity and community of bishops. In it the apostolate was perpetuated into the episcopate